

Some Karamanlidika Inscriptions from the Monastery of the Zoodokhos Pigi, Balıklı, Istanbul

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'Few scholars so equipped are disposed to abandon Homer and Sophocles, Thucydides and Plato, for George of Pisidia, Paul the Silentiary, Procopius of Caesarea and Michael Psellus.' So Romilly Jenkins explained the late development of Byzantine studies.¹ One might add that fewer still are prepared to forsake George of Pisidia, Paul the Silentiary, Procopius of Caesarea and Michael Psellus for Kaisarios Dapontes, Sergios Makraios, Nikodimos Agioretis and Athanasios Komninos Ypsilantis. Not so Sir Steven Runciman who, in addition to his manifold contributions to the development of Byzantine studies stretching over a period of almost fifty years, has also found the time to make important forays into the as yet largely uncharted seas of what Nicolae Iorga termed *Byzance après Byzance*. The ethnic complexity of the Ottoman Empire in its prime is strikingly illuminated in Sir Steven's *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence*. One of the lesser known features of this great agglomeration of races and cultures was the confusion of alphabets employed by the minorities of the Empire.

Sephardic Jews, for instance, employed Hebrew characters to write their Spanish *lingua franca*, some indeed used Hebrew

1. R. J. H. Jenkins, *Byzantium and Byzantinism* (Cincinnati, 1963), p. 2.

characters to write Greek.² Albanians employed Arabic, Greek and Latin characters to write Albanian, Levantine Catholics employed the Latin alphabet to write Greek and as late as the 1950s religious books in *φραγκοχιώτικα* were still being published in İstanbul and İzmir.³ Many Orthodox Greeks, Gregorian Armenians and Balkan Muslims were Turcophone but employed Greek, Armenian and Cyrillic characters to write the language. An extensive literature, ranging from translations of Aristotle and Confucius to the novels of Xavier de Montepin, was published in Turkish with Greek characters in the eighteenth, nineteenth and early twentieth centuries, with the British and Foreign Bible Society being perhaps the largest single publisher of such *karamanlidika* texts.⁴ Most of the Turkish-speaking Orthodox Christians of the Ottoman Empire were to be found in the interior of Anatolia, although there were scattered communities in the Crimea and in Turkey in Europe. There was also a sizeable population of these *karamanlides* or *karamanlılar*, mainly composed of migrants from Turcophone villages in the Kayseri region, in the capital, İstanbul. The presence of Turkish speaking 'Caramanian' Christians in the Yedikule quarter of İstanbul soon after the conquest is attested by the German traveller Hans Dernschwam, who visited the city in 1553–5: 'Nicht weit von abstander burg, so Giedicula genant, an einem oeden orth der stadt, wont ein cristen volkh, nent man Caramanos, aus dem landt Caramania, an Persia gelegen, seind cristen, haben den krichischen glauben. Und ire mes halten sy

2. One of the languages of the Soncino Polyglott printed in İstanbul in 1547 was Greek printed with Hebrew characters, see D. C. Hesseling, *Les Cinq Livres de la Loi (Le Pentateuque)* . . . (Leiden/Leipzig, 1897).

3. Eugène Dalleggio, 'Bibliographie analytique d'ouvrages religieux en Grec imprimés avec des caractères latins', *Μικρασιατικά Χρονικά*, IX (1961), 385–499 and Philippos K. Phalbos, 'Ο Φραγκομαχαλάς της Σμύρνης και τὰ φραγκοχιώτικα βιβλία', *Μικρασιατικά Χρονικά*, VIII (1959), 173–226.

4. Convenient surveys of the literature in Greco-Turkish and Armeno-Turkish may be found in J. Eckmann, 'Die karamanische Literatur' and H. Berberian, 'La littérature arméno-turque' in J. Deny et al., eds., *Philologiae Turcicae Fundamenta*, II (Wiesbaden, 1964), pp. 819–35, 809–19. On texts written with Cyrillic characters see, for instance, G. Hazai, 'Kiril harfliyle yazılan Türk metinleri', *VIII Türk Dil Kurultayında okunan Bilimsel Bildiriler* (Ankara, 1960), 83–6 and 'Monuments linguistiques osmanlis-turcs en caractères cyrilliques dans les recueils de Bulgarie', *Acta Orientalia Academiae Scientiarum Hungaricae*, XI (1960), 221–31.

auff krichisch und vorstehen doch nicht krichisch. Ir sprach ist turkisch. Nit weiss ich, ab sy anfenglich turkische sprache gehapt haben'.⁵ Another sixteenth-century traveller, Nicolas de Nicolay, also refers to these 'Caramanians': 'Within the citie of Constantinople, neere unto the 7 towres [Yedikule] there is a great street for the most part inhabited by the Caramanians (by the Ancients called Cilicians) living as other strange nations do under the tribute of the great Turke and exercising marchandise or handicraftes, wherein they are verye ingenious and cunning, specially in goldsmithes work, and imbrodering'.⁶ These *karamanli* Christians were traditionally concentrated in the Yedikule, Samatya and Narlıkapı quarters' but, as Manuel Gedeon pointed out, by the eighteenth century there were few among the Orthodox populations in any part of the Ottoman capital who could understand the Holy Scriptures or ecclesiastical encyclicals written in Greek. Until about 1830, he wrote, the Great Church addressed ecclesiastical documents to the inhabitants of Samatya in Turkish.⁸

A favoured burial ground of the 'Caramanians' of Yedikule, Samatya and Narlıkapı was situated between the Silivri Kapı on the land walls of İstanbul and the monastery of the Zoodokhos Pigi at Balıklı where the hospital of the Greek community of İstanbul is also situated. I was informed by a custodian of the

5. Franz Babinger, ed., *Hans Dernschwams Tagebuch einer Reise nach Konstantinopel und Kleinasien (1553/55)* (Munich/Leipzig, 1928), p. 52.

6. *The Navigations, peregrinations and voyages, made into Turkie by Nicholas Nicolay . . . with divers faire and memorable histories, happened in our time . . .* (London, 1585), p. 128.

7. See, for instance, H. D. Andreasyan, ed., *Eremya Çelebi Kömürçüyan, İstanbul Tarihi XVII asırda İstanbul* (İstanbul, 1952), pp. 2, 28.

8. *Τὸ κήρυγμα τοῦ Θεοῦ Λόγου ἐν τῇ Ἐκκλησίᾳ τῶν κάτω χρόνων, Ἐκκλησιαστικὴ Ἀλήθεια*, VIII (1888), 200. The quarter of St Constantine in Samatya was known as the quarter τοῦ Ἁγίου Κωνσταντίνου τῆς Καραμανίας or τῶν Καραμανιωτῶν, T. Smith, *De Graecae Ecclesiae hodierno statu epistola*, (Oxford, 1676), p. 31 and Konstantios, *Κωνσταντινιάς παλαιά τε καὶ νεωτέρα . . .* (Venice, 1824), p. 112. See also, Alexander Helladius, *Status praesens Ecclesiae Graecae* (?Altdorf/Nürnberg, 1714), p. 137: 'Cum enim Graecam linguam ignorent, Graecae tamen religioni addictissimi sint, & sacra officia iis & novum Testamentum in Turcica lingua conscriptum, cum in Asia, tum Constantinopoli, in Parochia S. Constantini versus septem tures, & portam Hadrianopolitanam, nec non in Valedé-Chan, ubi plurimi hujusmodi mercatores degunt, legi permissum est.'

monastery that when a road was constructed from the Silivri Kapı to Balıklı many of the tombstones were transferred to the courtyard of the monastery, where they remain to this day and some of which form the subject of the present article. The Church of the Zoodokhos Pigi has, on account of its miraculous fish, long been the object of especial devotion among Orthodox Christians, and it appears to have been especially revered by the Anatolian Christians.⁹ Certainly they played a leading part in the rebuilding of the church in the 1830s, following its destruction in riots consequent on the outbreak of the Greek War of Independence in 1821. The church had been recognized as an Orthodox place of worship in a *ferman* of 1595, and extensive repairs to the fabric were carried out in 1793, permission having been granted as a result of the easing of controls on the repair of churches consequent on the Treaty of Küçük Kaynarca in 1774.¹⁰ The present building suffered further damage during the anti-Greek riots of 1955. During the rebuilding of the damaged portions of the church mortar has regrettably obliterated certain parts of gravestones lying close to the walls of the church.

Only one of the *karamanlidika* (*karamanlıca*) inscriptions at Balıklı appears to have been published,¹¹ although a number of inscriptions from Asia Minor have been published. E. Rossi has published three early nineteenth-century inscriptions, originally recorded by B. Pace in 1914, but which have since disappeared, in his 'Tre iscrizioni turche in caratteri greci di Burdur in Anatolia'. The first records the foundation in Burdur

9. Many accounts exist of the curious legend of the fish. One of the most interesting is that of the Venezuelan revolutionary leader Miranda in *Viages por Grecia, Turquía y Russia. Archivo del General Miranda. Viages, Diarios 1785–1787*, II (Caracas, 1929), p. 166. See also T. Allom and R. Walsh, *Constantinople and the scenery of the Seven Churches of Asia Minor* (London, n.d.), pp. 28–30 and *Jacob Jonas Björnståhl's Briefe auf seinen ausländischen Reisen . . .* (Leipzig and Rostock, 1783), VI, pp. 82–3.

10. M. Gedeon, 'H Ζωοδόχος Πηγή 'Ιστορία τοῦ ναοῦ. Κατάλογος Θαυμάτων (İstanbul, 1912) and Evgenios, 'H Ζωοδόχος Πηγή καὶ τὰ ἱερὰ αὐτῆς προσεκτήματα . . . (Athens, 1886).

11. R. E. Koçu, 'Demirkazık', *Türkiye Turing ve Otomobil Kurumu Belleteni*, no. 80 (September 1948), p. 5 (not accessible to me) but cited in J. Eckmann, op. cit., p. 834 and S. Eyice, 'Bir karamanlıca yayınlar bibliografyası hakkında', *Kitap Belleten*, nos. 9–11 (1962), 4.

in 1811 of a school, the second the building of a fountain a year later, while the third records the death of Katerina, the wife of Reşitoğlu Hacı Teodorosoğlu Panayoti. The school was founded 'for the benefit of all Christians' (*çemi Hristiyanların rey intifaleri ilen*), under the patronage of the Bishop of Pisidia and on the initiative of Kirmisoğlu Hacı Yorgi. The *karamanlides* almost invariably referred to themselves simply as 'Christians' or 'Christians who inhabit the East'. The use of the expression *karamanlides* to describe the Turkish-speaking Orthodox Christians of Anatolia is found in Greek texts of the eighteenth century, and possibly earlier. Meletios of Ioannina, for instance, in his *Ecclesiastical History* wrote of Serapheim of Pisidia's labours in translating books *εἰς γλῶσσαν Ὀθωμανικὴν μὲ ψηφία Ρωμαϊκὰ διὰ τοὺς Καραμανλίδες*.¹² Professor Semavi Eyice has published an inscription from the Church of the Archangel Michael in Sille, which records that the church had been restored for the third time in February 1833, during the reign of 'our master His Majesty Sultan Mahmud', by the *epitropos* and money-lender Hacı Elias.¹³ A dialect of Greek was spoken in Sille, it would appear, throughout the nineteenth century, although, in the earlier part of the century at least, Turkish seems to have been gaining ground. For the report of an American missionary who visited Sille in the summer of 1834, a year after the repair of the church, distributing Bibles and religious tracts, would indicate that Turkish was definitely in the ascendancy. 'At Sillah, a village only two hours from Iconium . . . some remains of a peculiar Greek dialect are found, and in other places in this vicinity. But the language in which books are chiefly sought, is the Greco-Turkish.'¹⁴ More recently Professor Eyice has republished the

12. *Accademia Nazionale dei Lincei. Rendiconti della Classe di Scienze morali, storiche e filologiche*, serie VIII (1953), 69–75, 'Εκκλησιαστικὴ Ἱστορία . . .', ed. G. Vendotis, IV (Vienna, 1795), p. 222. The Rev. F. V. J. Arundell noted in the early 1830s that in the nearby town of İsparta 'all the gravestones were in Turkish with Greek characters', *Discoveries in Asia Minor, including a description of the ruins of several ancient cities, and especially Antioch of Pisidia*, I (London, 1834), p. 350.

13. 'Konya ile Sille arasında Ak Manastır, Manâkib Al-'Ârifin'deki Deyr-i Eflâtun', *Şarkîyat Mecmuası*, VI (1965), 158–9.

14. Josiah Brewer, *Monthly Extracts from the correspondence of the British and Foreign Bible Society*, XXVII (31 July 1835).

Sille inscription, with other inscriptions in *karamanlidika* from Ereğli, Silifke, Ankara, and Niğde.¹⁵

Inscriptions in *karamanlidika* may also be found in older publications in Greek and *karamanlidika*. Perhaps the most important of these is the collection of eighteen inscriptions published in I. H. Kalfoglou's *Ζινδζιδερε καργεσινδε πουλουναν Ἰωάννης Πρόδρομος Μοναστήρη γιαχὸδ Μονὴ Φλαβιανῶν* (*Zincidere kariyesinde bulunan Ioannis Prodromos Manastırı yahut Moni Flavianon*)¹⁶ a source of fundamental importance for the history of the *karamanlides*. These inscriptions were recorded by Kalfoglou in the narthex of the Church of St. John the Forerunner (Prodromos) in Zincidere, near Kayseri. All but two are of nineteenth-century date, the two exceptions being the epitaphs of Papa Nikola, dated 1751, and of a painter of frescoes, Papa Ilias, who died in 1790. The repair of the monastery is recorded in an inscription of 1803.¹⁷ The remainder mainly consist of funerary inscriptions dated 1818, 1824, 1831, 1837, 1838, 1841, 1842, 1851, 1853, 1867, 1869, 1872, 1881 and one with no recorded date. Among those buried were natives of Kermir, Amasya, Dilmosun, Niğde, Ferteke, Taxiarkhis (Yanar Taşı), Melekopi, İstanbul, İncesu and Zincidere itself. Besides Kalfoglou, the other fundamental Greek source for inscriptions in *karamanlidika*, is G. Lampakis, whose *Οἱ ἐπὶ ἀστέρες τῆς Ἀποκαλύψεως ἦτοι ἱστορία, ἐρεῖπια, μνημεῖα καὶ νῦν κατάστασις τῶν ἐπὶ ἐκκλησιῶν τῆς Ἀσίας, Ἐφέσου, Σμύρνης, Περγάμου, Θυατείρων, Σάρδεων, Φιλαδελφείας καὶ Λαοδικείας, παρ' ἧς Κολοσσαὶ καὶ Ἱεράπολις* was published in Athens in 1909. These, as the title suggests, were for the most part collected from sites in Western Anatolia, and indeed the survival of these inscriptions indicates the extent to which Turkish was the vernacular of large sections of the Orthodox population even in regions fairly near the coast. Lampakis recorded inscriptions of 1727, 1813, 1840, 1852, 1864, 1868 and 1869 and one of unknown date, from Philadelphia (Alasehir), and two from Kolossai (Honaz), dated

15. 'Anadolu'da "karamanlica" kitâbeler (Grek harfleriyle Türkçe kitâbeler)', *Belleten. Türk Tarih Kurumu*, XXXIX (1975), 25–48.

16. (Der Saadet [İstanbul], 1898), pp. 437ff.

17. Also printed in a slightly variant form by A. M. Levidis, *Αὐτὸν μονολίθῳ μοναὶ τῆς Καππαδοκίας καὶ Λυκαονίας* (İstanbul, 1899), pp. 74–5.

1853 and 1892. Kolossai is one of the few communities of Orthodox Christians in Anatolia for which definite evidence exists that it was Turkish-speaking in the seventeenth century: 'apud quos reperientur paucæ e gente Graecorum, qui inter tot opprobria, ac calamitates, quibus obnoscii sunt, adhuc fidem Christianam profituntur: nulla apud ipsos est Ecclesia, nullus Sacerdos, qui Liturgica praelegat, & Sacramentum Eucharistiae celebret. Graecæ linguae penitus obliti miserrimi Colossenses, Turcice in familiari Sermone loquuntur'.¹⁸ The inscription of 1727 from the Old Metropolis of St. George, Philadelphia appears to be the oldest recorded funerary inscription in *karamanlidika*, and records the death on 10 December 1727 of Hacı Dimitri, son of Hacı Pandeli.¹⁹

As might be expected, inscriptions in *karamanlidika* are by no means confined to gravestones or inscriptions recording the building or rebuilding of churches, but are also to be found on icons, frescoes,²⁰ ecclesiastical vestments, liturgical vessels and church ornaments.²¹ Some sixty-six of these inscriptions in *karamanlidika* on ecclesiastical objects salvaged by refugees from Asia Minor in the 1920s have been published by Evgenia Vei Khatzidaki.²² Chronologically these span the years 1719–1865 (not all of them, however, are dated). Most of these inscriptions are uninformative, recording simply the name of the donor (or donors), together with the name of the Church and the date of

18. T. Smith, *Epistolæ quatuor, quarum duæ de moribus ac institutis Turcarum agunt, duæ septem Asiae ecclesiarum et Constantinopoleos notitiam continent* (Oxford, 1674), p. 149. See also R. Chandler, *Travels in Asia Minor* (Oxford, 1775), p. 250.

19. Lampakis, p. 397.

20. R. M. Dawkins noted that 'at Misti in Cappadocia, where the people talked their own Greek, the frescoes which covered the walls of their big, new church were all in Turkish or Greek characters', *Papers and Transactions. Jubilee Congress of Folk-Lore Society* (London, 1930), p. 132.

21. See, for example, the inscription on a cross formerly in the Church of Moni Flavianon at Zincidere: *HOANNHE ΠΡΟΤΡΟΜΟΣΑ ΒΑΚΦ ΕΤΕΝ ΚΑΛΠΑΧΤΖΗ ΧΑ: ΠΑΠΑ ΔΗΜΗΤΡΙ ΕΛΙ ΙΛΕ* (Ioannis Prodromos'a vakf eden kalpakçı Ha(cı) Ürgüplü Ha (cı) Papa Dimitri eli ile 1807), Kalsoğlu, p. 453.) An inscription in *karamanlidika*, superimposed on a pewter dish of sixteenth- or seventeenth-century German manufacture, was found on an island in the Eğirdir Gölü and published by F. Sarre in his *Reise in Kleinasien* (Berlin, 1896), p. 151.

22. *Χριστιανικὲς ἐπιγραφὲς Μ. Ἀσίας καὶ Πόντου στὸ Μουσεῖο Μπενάκη, Μικρασιατικὰ Χρονικά*, VIII (1959), 60–73.

presentation. For instance, a mid-eighteenth century (1752) donation to the Moni Flavianon was a gospel cover donated by the guild of timber merchants/builders (*keresteci esnafı*) of Vexe.

The inscriptions at Balıklı represent by far the largest surviving group of inscriptions in *karamanlidika*. The few that are published here, spanning the nineteenth century, record the deaths of humble and otherwise anonymous tradesmen and craftsmen who migrated from remote villages in Cappadocia to seek a living in the Ottoman capital. Many of the inscriptions are accompanied by crude, but frequently charming, representations of the tools of the trade of the deceased. These inscriptions afford a glimpse of a long past world of Greek and Turkish symbiosis, a glimpse all the more poignant as the centuries old Greek presence in Istanbul fast dwindles to the point of extinction.

1809, 1818, 1825, 1834²³

ΠΟΥΡΑΤΑ ΣΑΚΙΝ ΟΛΑΝΛΑΡ ΖΑΤΗ ΚΑΗΣΕΡΙ ΚΟΥΡΑΛΑΡΙΝΤΑΝ ΜΟΛΟΥ ΛΟΥ ΒΕ ΣΟΝΤΡΑ ΚΟΥΜ ΚΑΠΟΥΤΑ ΣΑΚΙΝ ΕΤΜΙΣ ΟΛΑΝ ΑΡΑΓΙΤΖΙ ΧΑΤΖΙ ΠΟΤΟΣ	Burada sakin olanlar zatı Kayseri kuralarından Molu' lu: ve sonra Kumkapı' da sakin etmiş olan arayıcı Hacı Bodos ²⁴
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1818 ΝΟΕΜΒΡΙΟΥ 5 ΚΕΖΑ ΒΟΥΡΑΤΑ ΤΕΦΝ ΟΛΟΥΝΤΟΥ ΟΓΛΟΥ ΛΑΖΑΡΟΣ	1818 noemvriou 5 keza burada defn olundu oğlu Lazaros
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1825 ΣΕΠΤΕΜΒ 27 ΚΕΖΑ ΟΓΛΟΥ ΝΙΚΟΛΑΚΙ ΠΟΥΡΑΤΑ ΤΕΦΝ ΟΛΟΥΝΤΟΥ	1825 septemv 27 keza oğlu Nikolaki burada defn olundu
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1809 ΟΚΤΩΒΡΙΟΥ 23 ΒΕ ΟΓΛΟΥ ΑΠΟΣΤΟΛΑΚΙ ΤΑΧΗ ΠΟΥ ΡΑΤΑ ΤΕΦΝ ΟΛΟΥΝΤΟΥ	1809 oktovriou 23 ve oğlu Apostolaki daha bu- rada defn olundu
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1834 ΟΚΤΩΒΡΙΟΥ 8 ΟΚΟΥΓΙΟΥΝ ΠΟΥΝΑΛΑΡ ΡΑΧΜΕΤ ΑΛΛΑΧ ΡΑΧΜΕΤ ΕΓΙΛΕΣΗΝ	1834 oktovriou 8 okuyun bunlara rahmet Allah rahmet eylesin
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23. I should like gratefully to acknowledge the invaluable assistance of my wife, Mary Jo Clogg, in copying these inscriptions and of Behin Aksoy, Alexis Alexandris and Dr. Melek Delilbaşı in the interpretation of these and other inscriptions in *karamanlidika*.

24. On the use of Bodos as a proper name among the *karamanlides* see D. Teodoridis, 'Karamanlıca Bodos şahıs adı hakkında', *İstanbul Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Dergisi*, IX (1959), 111–12.

Here lies the *arayıcı*²⁵ Hadji Bodos [Prodomos], a person from Molu, of the villages of Kayseri, and afterwards he settled in Kumkapı 5 November 1818. Likewise here was buried his son Lazaros 27 September 1825. Likewise here was buried his son Nikolai 23 October 1809. And further was buried his son Apostolaki 8 October 1834. Read to them a blessing. May God have mercy.

1822

ΠΟΥ ΜΕΚΑΝΤΑ ΣΑΚΗ[Ν] ΟΛ[ΑΝ]	Bu mekânda sakın olan
[Ι]ΚΟΝΙΟΥ ΕΠΑΡΧΑΣΙΝΤΑ	İkoniou Eparkhiasında
ΦΕΡΤΕΚΑΙ ΜΕΧΑΝΕΖΙ	Fertekli meyhaneci
ΚΟΥΡΤΟΓΛΟΥ ΠΡΟΔΡΟΜΟ[Σ]	Kurtoğlu Prodomos
1822 ΑΒΓΟΣΤΟΥ	1822 Avgoustou

In this place lies Prodomos Kurtoğlu, a tavern keeper from Fertek, in the Eparchy of Iconium [Konya]. August 1822

1839

ΤΖΟΥΝΚΙ ΠΟΥ ΚΑΠΗΡΙΜΕ ΕΤΗΝ ΝΑΖΑΡ ΒΕ ΖΙΑΡΕΤ
 ΧΑΤΗΡΙΝΕ ΓΚΕΛΣΙΝ ΧΕΙ ΚΑΡΤΑΣΙΜ ΟΛΟΥΜ ΒΕ ΑΧΡΕΤ
 ΠΙΡ ΡΑΧΜΕΤ ΟΚΟΥΓΙΑΣΙΝ ΠΑΝΑ ΤΕΡΟΥΝΙ ΤΖΑΝΤΑΝ
 ΧΑΠΕΡ ΣΟΡΑΡΣΗΝ ΙΣΜΙΜΤΕΝ ΧΕΜ ΒΕΤΑΝΙΜΤΑΝ
 ΚΑΙΣΕΡΙ ΚΑΡΓΙΕΣΙ ΣΤΕΦΑΝΑΤΙΡ ΑΣΙΑ ΒΕΤΑΝΙΜ
 ΤΟΥΛΠΕΝΤΖΗ Χ ΓΑΚΟΒΟΤΟΥΡ ΦΑΚΙΡ ΙΣΜΙΜ
 ΜΕΧΡΟΥΜ Χ ΣΑΒΑΤΗΡ ΑΣΙΑ ΠΕΤΕΡΙΜ
 ΒΕΦΑΤΗΜ ΒΛΑΓΓΑΤΗΡ ΠΕΓΙΑΝΕΤΕΡ ΚΑΠΙΡΙΜ
 1839 ΟΚΤΟΜΒΡΙΟΥ 15

Çünkü bu kabirime ettin nazar ve ziyaret
 hatırına gelsin hay kardaşım ölüm ve ahret
 bir rahmet okuyasın bana derunî candan
 haber sorarsın ismimden hem vatanımdan
 Kayseri kariyesi Stephana'dır asıl vatanım
 tülbentci Hacı İakov'dur fakir ismim
 merhum Hacı Savaş'dır asıl pederim
 vefatım Vlanga'dır beyanettir kabirim
 1839 Oktovriou 15

Because you paid a visit to and looked at this grave may it be to your favour. Hey my brother in death and the after life read a

25. Sorter of garbage.

prayer for me sincerely from the heart. If you ask what news about my name and homeland Stephana, of the villages of Kayseri, is my original homeland. Hadji Iakovos the muslin maker my poor name. My own deceased father is Hadji Savvas. My death in Vlanga to which my tomb testifies. 15 October 1839.

1845

ΠΟΥ ΜΕΚΕΝΤΑ ΣΑΚΙΝ ΚΕΣΑ
ΡΗΑ ΕΠΑΡΧΙΑΣΙΝΤΑ ΗΝΤΖ
ΕΣΟΥΛΟΥ ΑΚΤΑΡ ΠΡΟΔΡΟΜΟΣΣΟΥΝ
ΟΓΛΟΥ ΜΑΡΚΟ 1845
ΜΑΓΗΟΥ
19

Bu mekânda sakın Kesa-
ria Eparkhiasında İnc[e]
sulu aktar Prodromos'un
oğlu Marko 1845
Magiou
19

In this place lies Marko, the son of Prodromos, a shopkeeper of İncesu in the Eparchy of Kayseri. May 19 1845.

1840, 1855

ΠΟΥ ΜΕΚΑΝΤΑ ΣΑΚΙΝ
ΟΛΑΝ ΑΛΛΑΧΗΝ ΚΟΥΛΟΥ
ΦΕΡΤΕΚΛΙ ΜΕΑΝΕΤΖΙ
ΜΙΣΤΟΡΓΙΟΝΟΥΝ ΟΓΛΟΥ
ΓΕΩΡΓΙΝΙΝΤΙΡ ΟΚΟΥΑΝ
Η ΡΑΧΜΕΤ ΤΖΙΚΑΡΣΗΝ
ΕΤΟΣ 1840 ΜΑΓΙΟΥ 17

Bu mekânda sakın
olan Allahın kulu
Fertekli meyhaneci
Mistoryo'nun oğlu
Yorgi'nindir okuyan-
ı rahmet çıkarsın
etos 1840 Mayiou 17

ΙΚΟΝΙΟΥ ΕΠΑΡΧΙΑ
ΣΙΝΤΑ ΦΕΡΤΕΚΛΗ ΜΙΡΑ
ΤΟΓΛΟΥ ΠΡΟΔΡΟΜΟΣ
ΟΥΝΟΓΛΟΥ ΙΣΑΑΚ
ΣΕΝΕ 1855 ΦΕΥΡΟΥΑΡ 19

İkoniou Eparkhia
sında Fertekli Mura-
doğlu Prodromos'
un oğlu İsaak
sene 1855 Fevruar 19

In this place lies the servant of God Yorgi, a tavern keeper of Fertek, son of Mistoryo. May he who reads this show compassion. The year 1840 17 May.

Isaac, the son of Prodromos Muradoğlu, of Fertek in the Eparchy of Iconium [Konya]. The year 1855 19 February.

1843

ΠΟΥ ΜΕΚΑΝΤΑ ΣΑΚΙΝ ΟΛΑΝ
ΦΕΡΤΕΚΛΗ ΜΕΑΗΝΕΤΖΙ ΑΛΛΑ
ΧΗΝ ΚΟΥΛΟΥ ΟΥΣΤΑ ΦΟΤΗΝΗΝ
ΟΓΛΟΥ ΧΑ ΠΡΟΔΡΟΜΟΣΟΥΝ
ΟΓΛΟΥ ΛΗΓΩΡ ΟΚΟΥΓΙΑΝΑΡ
ΡΑΧΜΕΤ ΤΖΗΚΑΡΣΕΗΝΝΑΡ
ΕΤΟΣ 1843 ΙΟΥΝΙΟΥ 23
ΠΕΦΑΤ ΟΛΤΟΥ ΤΣΑΡΣΑΜΠΑ

Bu mekânda sakın olan
Fertekli meyhaneci Allah-
ın kulu usta Fotinin
oğlu Hacı Prodromos'un
oğlu Ligor okuyana
rahmet çıkarsınlar
Etos 1843 Iouniou 23
vefat oldu Çarşamba

In this place lies the tavern keeper Ligor [Grigoris], of Fertek, the servant of God, son of Hadji Prodromos, son of the foreman Photis. Whoever reads this may he show compassion. He died on Wednesday 23 June. Year 1843.

1856

ΑΡΑΗΤΖΗ ΧΑΤΖΗ ΠΟΤΟΣ ΤΕΡΛΕΡ ΑΤΙΜΑ
ΑΛΤΑΝΜΑ ΚΑΡΤΑΣ ΠΟΥ ΤΟΥΝΓΙΑΓΙΑ ΠΑΚ ΖΑΤΙΜ
ΚΑΙΣΑΡΙ ΚΑΡΓΕΣΙ ΜΩΛΟΥΤΑ ΜΕΒΛΟΥΤ ΟΛΤΟΥΜ
ΑΛΤΗΜΣ ΠΕΣ ΓΙΑΣΙΝΤΑ ΠΟΥΡΑΓΙΑ ΤΟΥΧΟΥΛ ΟΛΤΟΥΜ
ΡΑΧΜΕΤ ΟΚΟΥΓΙΑΝΗΝ ΡΑΧΜΕΤ ΟΛΣΟΥΝ ΤΖΑΝΙΝΑ
ΡΑΠΠΙΜ ΤΖΟΥΜΛΕΗ ΤΕ ΛΑΙΚ ΕΤΕΙΝ ΣΑΝΙΝΑ
1856 ΙΑΝΝΟΥΑΡΙΟΥ 21

Arayıcı Hacı Bodos derler adıma
aldanma kardaş bu dünyaya bak zatım
Kayseri kariyesi Molu'da mevlûd oldum
altmış beş yaşında buraya duhul oldum
rahmet okuyanın rahmet olsun canına
Rabbim cümlede lâîk etsin şanına
1856 Iannouariou 21

They call me Hadji Bodos, the *arayıcı*. Brother do not be deceived by this world. Look upon my person. I was born in Molu, a village of Kayseri. I entered here in the sixty-fifth year. Whoever reads with a blessing may there be a blessing on his soul. May my God [have mercy on] all people worthy of his name. 21 January 1856.

1865

ΠΟΥ ΜΕΖΑΡΤΑ ΣΑΚΙΝ ΟΛΑΝ
[ΙΚ]ΩΝΙΟΥ ΕΠΑΡΧΙΑΣΙΝΤΑ ΝΙΓΤΕΛΙ
[Α]ΛΙΖΗ ΓΕΩΡΓΙ ΚΩΣΤΑΝΤΙ
[ΟΚ]ΟΥΓΙΑΝΑΡ ΡΑΧΜΕΤ ΕΤΣΙΝ
ΑΓΙ ΑΠΟΣΤΟΛ ΠΑΝΑ ΡΑΧΜΕΤ

Bu mezarda sakın olan
[Ik]oniou eparkhiasında Niğdeli
[al]ıcı Yorgi Kostandi
[ok]uyana rahmet etsin
Ayi Apostol bana rahmet

[ΟΛ]ΣΟΥΝ

[ol]sun

ΕΤΟΣ 1865 ΙΑΝΟΥΑΡΙΟΥ 5

Etos 1865 Ianouariou 5

In this tomb lies the *ahci*²⁶ Yorgi Kostandi of Niğde in the Eparchy of Iconium [Konya]. Who reads this may he have mercy. May the Holy Apostles have mercy upon me. 5 January 1865.

1883

ΚΑΙΣΕΡΙ ΕΠΑΡΧΙΑΣΙ ΒΕ ΙΝΤΖΕΣΟΥ
ΚΑΖΑΣΗΝΤΑΝ ΑΝΑΝΙΑ ΟΓΛΟΥ
ΣΤΥΛΙΑΝΟΣ 1835 ΣΕΝΕΣΙ ΜΕΒΛΟΥΤ
ΒΕ 1883 ΣΕΝΕΣΙ ΣΤΑΜΠΟΛΤΑ ΣΟΥΛ
ΤΑΝ ΣΕΛΙΜΤΕ ΣΕΠΤΕΜΒΡΙ 16 ΤΑΡΙΧΙ
ΒΕΦΑΤ ΕΤΤΙ ΒΕ ΤΖΕΜΑΝ ΙΟΜΠΟΥΝΟΥ
ΚΙΑΜΙΛΑΙΚ ΧΑΚ ΒΕ ΤΟΓΡΟΥΛΟΥΚ
ΙΑΕ ΚΕΤΖΙΡΤΙ
ΑΛΛΑΧ ΤΖΑΝΗΝΑ ΡΑΧΜΕΤ ΕΤΣΙΝ

Kayseri Eparkhiasi ve İncesu
kazasından Anania oğlu
Stylianos 1835 senesi mevîüd
ve 1883 senesi Stambol'da Sul-
tan Selim'de Septemvri 16 tarihi
vefat etti ve ce'man ömrünü
kıyamılık hak ve doğruluk
ile gecirdi
Allah canına rahmet etsin.

Stylianos, the son of Ananias, from the *kaza*²⁷ of İncesu and the Eparchy of Kayseri, born in the year 1835, died on the 16 September 1883 in Sultan Selim in İstanbul. And he passed the whole of his life with uprightness, truth and righteousness. May the Lord have mercy on his soul.

1891

ΠΟΥ ΜΕΚΑΝ ΝΕΒΣΕΧΙΡ ΧΑΝΕΤΑΝΗΝΤΑΝ
ΚΑΛΙΝ ΟΓΛΟΥ ΙΟΡΔΑΝ ΜΑΧΤΟΥΜΙ ΑΘΑ
ΝΑΣΙΟΣΟΥΝ ΜΕΖΑΡΙΔΙΡ

1856 ΜΑΡΤΙΟΥ 5 ΜΕΒΛΟΥΤΟΥ 1891 ΙΟΥΛΙΟΥ 27 ΒΕΦΑΤΙ

Bu mekân Nevşehir hanedanından
Kalınoğlu Yordan mahdumu Atha-

26. Pedlar.

27. District.

nasios'un mezarıdır

1856 martiou 5 mevlûdu 1891 iouliou 27 vefatı.

This place is the tomb of Athanasios the son of Iordan Kalinoğlu, from the town of Nevşehir. His birth 5 March 1856 his death 27 July 1891.

1897

ΠΟΥ ΜΕΖΑΡΤΑ ΣΑΚΙΝ

ΝΙΓΔΕ ΚΑΡΓΕΣΙΝΤΕΝ ΙΛΟ

ΣΟΝΛΟΥ ΜΕΧΑΝΕΤΖΗ ΣΑΒ

ΒΑ ΖΕΒΤΖΕΣΗ Χ ΒΗΘΛΕΕΜ

ΓΙΑΤΟΡ ΑΛΛΑΧ ΡΑΧΜΕΤ

ΕΙΛΕΣΙΝ 1897 ΙΟΥΛΙΟΣ 21

Bu mezarda sakın

Niğde kariyesinden Ilo-

son'lu meyhaneci Sav-

va zevcesi H[acı] Bethlehem

yatıyor Allah rahmet

eylesin 1897 Ioulios 21

In this tomb is sleeping the deceased Hadji Bethlehem, wife of the tavern keeper Savvas, from Ilosun, of the villages of Niğde. May God have mercy. 1897. 21 July.

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King's College*